/42 cont./

593 With respect to the training of girls, the mother and the maternal relatives play an overwhelming part. When the family lives an isolated life, the influence of the maternal relatives diminishes, as we previously had occasion to see, but as the girl approaches puberty, she may be sent to the home of her grandmother or maternal aunts with whom she will live and whose influence will surround her at this period. We should moreover consider the occupations of a girl as she passes through different phases. When she is very young, in the poorer Guajiro
868 home, she is counted on as a helpmate to assist and replace the mother in her domestic duties so that with her and the other adult women of the family she learns to take her part in household activities: care of the children, drawing water and fetching firewood, cooking food, keeping up the fire, cleaning house, washing clothes, etc.

868 Later comes the time for her to help in the agricultural
462 work. As emigration has reduced the population of La Guajira
●167 in the past few years, women have found themselves obliged to carry out work traditionally done by men. Thus there is a need to employ all hands available, and the girls of prepubertal age must contribute their help in the work. Although clearing away trees and underbrush and plowing are men's work, these are now being done by women in addition to the traditional jobs usually expected of them, such as sowing and harvesting, in which latter activity they are more effective than the men. The girls are trained in all these operations alongside the older women until they become completely expert.

868 Another angle of feminine economic life is weaving.
883 Only when she is at the prepubertal age, do the mother and her female uterine relatives take charge of training the girl, as they consider that at this age her babyhood is over and it is necessary that she should give up the freedom she has so far enjoyed in order to take an interest in weaving. If there is an aunt skilled /at weaving/ at home, she will teach the girl; if not, she goes to the home of some kinswomen and stays with

/75 cont./

548 177 limitations. We have said that this applies to the lower classes because the mestizo woman of the upper-class groups are as modest and conservative, or more so, than the pure Indians. The mestizo woman of lower class is not under the control of her maternal relatives, and for this reason there is no repressive power capable of making her submit to that which is right.

548 167 Geographic conditions. A natural phenomenon is basically the cause of prostitution in La Guajira: the long summers /dry season/ that the peninsula has suffered during the past five years, a period in which the winter seasons /rainy season/ have been nonexistent, so that neither stock breeding nor agriculture have been able to subsist and have dwindled to a minimum, so ruining the traditional economy of the population. The result is that the native, seeing himself without resources to live, migrates or succumbs through inanition, as we were able to observe during our stay in that region. In this state of affairs the native will go to Venezuela where he finds paid work which alleviates his situation and that of his relatives in the peninsula. Sometimes the women also migrate with their families.

When the men emigrate, the family groups lose their elements of support in difficult situations, and the women and children are left with diminished protection and control, that is to say, they depend on themselves. When the assistance from the men is limited, the families must live by any means they can, and they then feel the attraction of the /urban/ centers where they expect to be able to find the solution to their problem of making a living. They migrate, and their only opportunity is in prostitution. There the women begin a way of life foreign to their social organization, made easier by the absence of male relatives who would put a stop to that way of life, since by being absent they cannot present their claims for compensation payment, and, furthermore, they are, generally, unaware of this state of affairs. The married woman whose husband is absent over long periods, impelled by this same situation and her own sexual need, turns to prostitution without anyone /76/ to make the corresponding claim. Married

/76 cont./

548 and unmarried women come for periods from the country to the
167 urban centers; they settle in shacks on the outskirts, live by easy virtue for a time to procure enough to purchase new robes and food, and return home until these provisions have been used up, when they again return to the centers and to the sex market.

548 In addition to the summers which have made the traditional economic life impossible, the situation is made more acute by
434 the fact that provisions have to be brought in from the neighbor-
167 ing department of Magdalena, since of all that is consumed in the peninsula nothing can be grown there. But the contraband agricultural produce smuggled from this area to Maracaibo, where for various reasons they pay a higher price for these products, encourages the export of these from the country, so increasing the problem of hunger in La Guajira, as the cost of provisions rises and the trader, on his part, increases his price to cover what he considers his due as middleman. In this way the basic things required by the Guajiro, corn and panela, reach an exorbitant price, especially in the more remote places where the source of supply is in the hands of one trader.

548 Furthermore, the woman finds few sources of income in the
167 centers. Only those women of upper La Guajira /La Alta Guajira/ who have been educated in the Capuchin mission can work different kinds of woven cloth which find acceptance in the markets of Maracaibo and in the department of Magdalena. Practically no one wants to work in domestic service because their natural independence unsuits them to accommodate themselves to the demands. Some collect divi-divi in season, others help their husbands in the saltworks, but there the wages paid are so low that they are almost worthless and not encouraging.

Having little to occupy themselves with, their domestic work being reduced to a minimum, they pass the time in incredible idleness, gossiping among themselves, lying in their hammocks, and in the evenings going into the urban centers, if they live near by, to offer themselves to the natives of the civilizados /nonnatives, see below/ who at that hour are leaving their work.

/76 cont./

548 167 Another of the aspects in which emigration influences prostitution among the Guajiro women is that when they, alone or with their husbands and their relatives, go to Venezuela, they usually settle in Maracaibo and other centers in the state of Zulia, where the civilizado element looks on the Guajiro woman as a coveted solution to their sex problems. Various causes influence this outlook: The women have no effective protection, they are healthy and easily seduced with cheap presents which they overvalue in their poverty; also, they are nearly always looked down on as inferior, as belonging to the lowest social level. This pursuit of the women for sexual purposes is so intense that the story is told of /77/ girls arriving in Maracaibo in the morning who have by afternoon received attractive offers before which they have succumbed. The missionaries endeavor to intervene, but it is useless; the cajolery and promises are more attractive than good advice and the training of their childhood and youth. When they are not public prostitutes they are bought, according to Guajiro law, by married Venezuelan men and are thus partially introduced into that society in the role of concubines until they are repudiated at the whim of their masters.

548 In addition to these reasons, the women see the apparently advantageous situation that their friends and relatives have acquired for themselves, and they think that what they have to lose is not so much when compared with the resulting benefits. The poverty they have suffered at home in their own country and the promise of an easy solution overcomes the resistance of the most reluctant. Furthermore, their friends are the first to advise them to take the step. Guajiro law is so far away it seems they are beyond its reach, and they cannot weigh the disastrous consequences of this life except from their own and immediate point of view. All these combined causes lead the Guajiro woman who migrates on the road to prostitution, which unavoidably happens sooner or later, and she will not afterward return to the normal life of her /family/ group.

5: Simons K-5 (ca. 1882) 1885
SC13 Goajiro SC13

the site of the old Spanish settlement San Juan de Ipapa. On the west side of the Parashi Hills in the plains is another well-known central trading station Joroy; chief, Majuté, an Ipuana; probably near the old site of the Spanish settlement Moscote. In the neighbourhood are: Guarirpanturi; chief, Conocón, an Ipuana. A Dutchman from Aruba has lived here many years, and has become quite an Indian. Alpiapá, a few ranchos on an eminence commanding the whole valley. The Indians here are rather mixed, but the chief is a Paushaina. The well Kapaulera, at the base of the hill, is the finest I saw, and surrounded with rich green vegetation similar to that of Macuira. Katunasió, the most inland station. It is generally the traders that make a rancho known, for the Indians do everything they can to keep their abodes, if not secret, at any rate as much in the dark as possible. The plains being more unsettled than the mountain district, traders do not venture to establish themselves in the interior, as at Morunay or Joroy, so few ranchos are known. The most important place in the Lower Goajira is Guinoua, midway between Riohacha and the Venezuelan town of Las Guardias or Santa Teresa. Paraguaipon, the new Venezuelan military colony, founded in 1882, counts already 50 houses. It is situated in the plains 12 miles in advance of Santa Teresa, which it completely covers. The garrison at present consists of 30 men, well mounted and found in every respect, under the orders of a commander, two secretaries, and two interpreters; the latter for the purpose of taking statistics as to trade, &c. Altogether it is a model establishment, and does honour to the Government of Venezuela. The entire population of the Goajira may be about 20,000; it does not exceed 25,000, and is not increasing.

As regards manners and customs and the way they enforce their old peculiar laws, these Goajiros are particularly interesting. Of course, like all Indians, they are singularly proficient in begging, stealing, and drinking, but besides these capital vices they add a fourth, that is demanding compensation, tear- or blood-money—principal cause of all the strife and blood feuds between the castes, and an everlasting danger to Indians and strangers alike. Whereas about one-quarter of the male population die a violent death from its result, another quarter are killed by drink and its effects. The laws that govern these compensation cases are very intricate, their number is legion. First is the terrible law of retribution, that makes a whole caste responsible for the acts of any single member. As the Spaniards or white men are considered by the Indians as belonging to one large family, the country is very unsafe for travelling, for every white man is a sort of hostage for the good behaviour of the others. If an Indian should be killed in a quarrel by a white man, the life of another white man, living leagues away, depends upon whether the foe (relations of the dead Indian) or a friend brings the news first. Many an innocent unconscious trader has been sacrificed at one end of the peninsula for a foul murder committed at the other end.